

Usha

A black and white portrait of a man with dark hair, wearing thick-rimmed glasses and a light-colored shirt. He is smiling slightly and looking towards the camera. The background is a mottled grey.

● Col. Singh

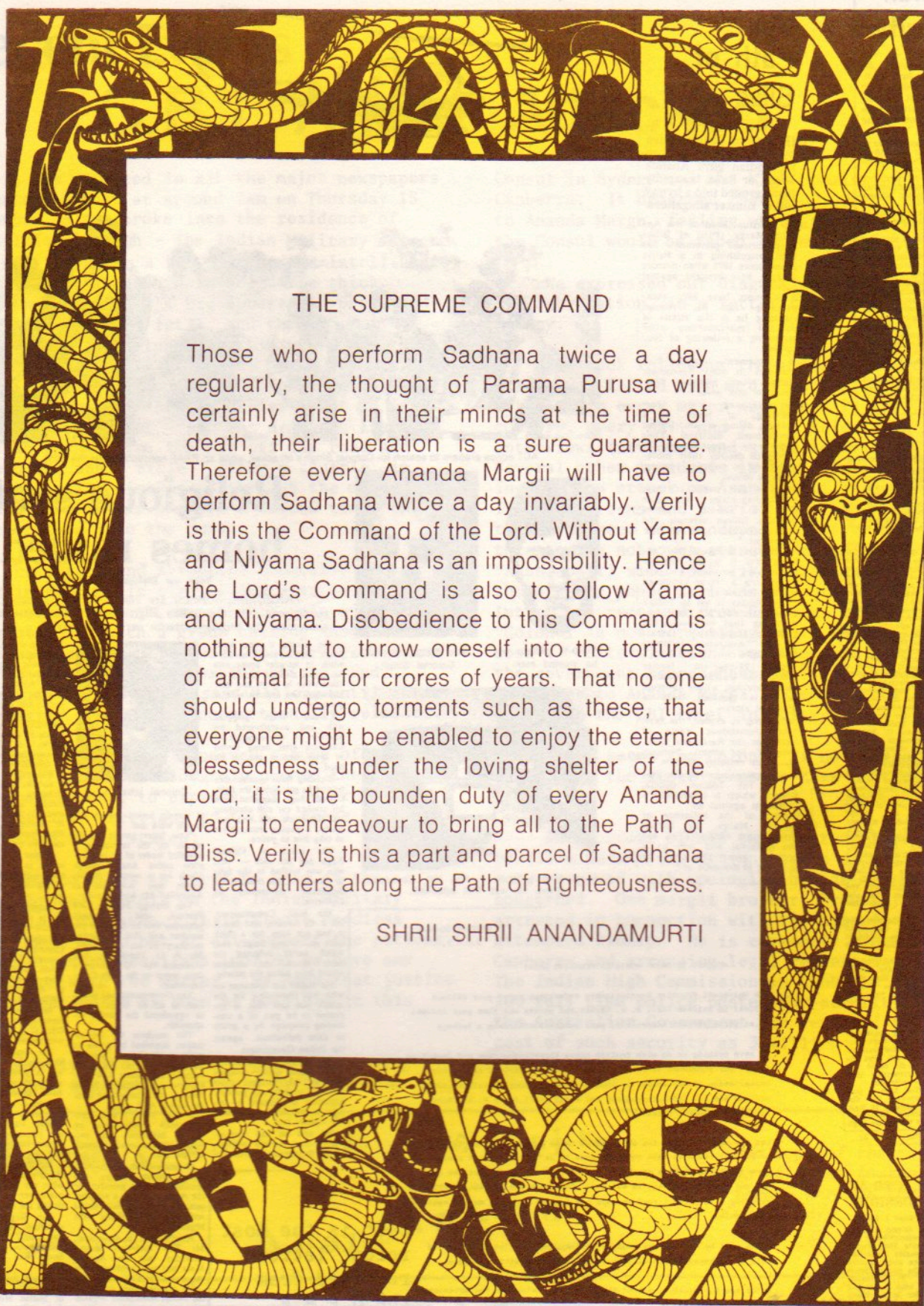




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### THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI



## \$3m. for Indian security

CANBERRA — The cost of security arrangements for members of the Indian High Commission in Canberra was yesterday estimated to be as high as \$3m.

The figure was revealed by the Minister for Administrative Services (Senator Withers) in the Senate.

"The cost of violence is not cheap to the Australian taxpayer," Senator Withers said.

"But if it costs twice as much we will spend that much."

Sensor Withers said that as a result of the attack on an Indian diplomat Col. Iqbal Singh, stringent security measures were in force for members of the Indian High Commission.

There was not a great deal of information available on the religious organisation known as Ananda Marga in Australia, he said.

The socio-spiritual group was formed in India and supported violence to achieve its aims.

It had been estimated there were about 500 members of the organisation in Australia.

## A rough trot on the Path of Bliss

By JOHN LISNER

THE Path of Bliss trodden by Australian disciples of the Indian guru Ananda Murti, or Baba, is rapidly being eroded into a byway full of sinister allegations.

Baba, spiritual head of the Ananda Marga (Path of Bliss) socio-spiritual movement, has been languishing in a Patna prison since 1971 when murder charges were brought against him.

His followers have been campaigning for his release, claiming he is the victim of political machinations after attracting a following of four million.

The movement, which has branches in most Australian capital cities, preaches universalism and peace.

But interlaced with their teachings of peace is a healthy dollop of anti-Indian Government doctrine. They claim the Government is trying to destroy their movement and is unjustly keeping Baba in prison.

And it is this public criticism which they claim is the cause of the present troubles between Indian officials and the Australian side of the movement.

The Indian Embassy in Canberra says it is the Ananda Marga sect members who are conducting a terror campaign against their staff.

And on Friday it led to India's Prime Minister, Mr. Desai, announcing that he would not yield to assassination threats by the "Australian followers of a Hindu cult."

Bearded 24-year-old former Melbourne University student Tim Anderson, whose spiritual name is Govinda, tells a different story.

"I am going to expose," he says, "the tremendous waste of money by the Australian Government to mount 24-hour guards on embassy officials."

"We are gathering evidence that it is the Indian Special Branch which is conducting a campaign against us."

"Because of the influence of Ananda Marga, the Indian Government considers we are too powerful and sees us as a political threat. That's why it is trying to discredit us."

The Australian authorities, according to an official spokesman here, appear to be confident that they would be able to catch the assassin soon.

Meanwhile, the Minister for External Affairs, Mr. Atal Bihari Vajpayee, has stated that there was no question of the Government being presented into sub-

mission through "such reprehensible acts of violence." Whoever was behind the incidents was solely responsible. If he felt that the Government of India could be pressurised by terrorising staff members of Indian missions.

The general belief here is that the Australian followers of the Anand Marga are behind at least some of the incidents. Anonymous notes sent to the Indian High Commission through "such reprehensible acts of violence."

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## MASSIVE HUNT FOR DIPLOMAT'S ATTACKER



ACT police prepare to search for Colonel Singh's attacker, while an RAAF helicopter joins the hunt.

## Religious sect homes raided

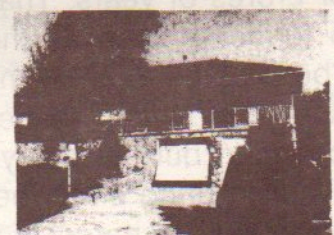
From our Diplomatic Reporter

CANBERRA — Police are searching for a blond, bearded young man who the Indian High Commissioner believes tried to assassinate his military attache early yesterday.



Photo-fit picture of he wanted man.

Mrs. Singh, wife of Colonel Singh.



Colonel Singh's home in Red Hill, Canberra, where he was first attacked.

CENTRAL COMMAND  
U.P.R.F.

MESSAGE TO PRIME MINISTER MORARJI DESAI \*

The Universal Protustant Revolutionary Federation notes your callous refusal to release Shrii P. R. Sarker, and points out that your refusal is, as warned, a death sentence to your overseas officials & lackeys

We have nothing to do with foolish notes threatening rape and demanding money. Our programme is clear and simple -- regular and systematic assassination of any worker in your high commissions, consulates, trade offices and air india, throughout the world until Shrii P. R. Sarker is unconditionally released

Let any government of the world spend three hundred million dollars on security, it will make no difference to us because we are ready to give our lives to this cause. If need be we will match your men one for one -- the advantage is all ours. Don't make the mistake of thinking security will protect your lackeys one iota -- they are extremely vulnerable

There will be no more warnings, and kidnapping will not be attempted this time. Assassination will be simple, quick, and will cost soon.

As we are absolutely resolved and completely determined, the decision is only in your hands as to how much bloodshed there must be... two deaths or two hundred... the decision is yours and the blood is on your hands Mr Desai

U.P.R.F. ... AUSTRALIA

The attache, Colonel Iqbal Singh, was severely wounded when an intruder broke into his house, stabbed him in the chest while he slept, and later abducted him and his wife at gunpoint.

Colonel Singh grappled with and overpowered his attacker on the outskirts of Canberra after being forced to drive with a gun at his head.

Bleeding from another stab wound he got during the fight, Colonel Singh staggered from his crashed car still clutching his abductor's rifle and persuaded a passing truck driver to take him to police.

The attack on Colonel Singh and his wife -- who also was bruised in the fight in the car -- has shocked the diplomatic community in Canberra.

The High Commissioner, Mr. J. C. Ajmani, said that if it had not been for a thick quilt on Colonel Singh's bed, which partly deflected the knife thrust, the attacker would have killed the attache.

He would not speculate on who was responsible for the attack but said that it appeared to be part of a continuing campaign by a group or some individuals, against the Indian Government.

"We have strong suspicions against some strong elements who do not conceal their attempts to settle any political argument or demand by resort to violence and terror," Mr. Ajmani said.

He said he had received letters from certain organisations threatening international



Colonel Iqbal Singh

al activity unless certain demands were met.

"One letter speaks of demands for the release of a so-called leader of an organisation called Ananda Marga which has a number of followers and adherents in Australia," Mr. Ajmani said.

The Foreign Minister, Mr. Peacock, told Parliament yesterday that he deplored the incident and that the acting secretary of his department, Mr. P. G. Henderson, had expressed the Government's deep regret to the High Commissioner.

The Government had promised to do all in its power to apprehend the person responsible.

The manhunt for the attacker, described by police as male, blondish, bearded, medium-built, in his mid-twenties and about 154 centimetres tall, spread to NSW, Victoria and Queensland after he eluded ACT police.

A team of ACT and Commonwealth Police used an RAAF helicopter and two RAAF tracker dogs in a search for the man.

Commonwealth Police also raided private homes and premises used by members of the Ananda Marga, a religious sect, in Canberra but found nothing to implicate the organisation.

An official of the movement, Mr. Tim Anderson, denied yesterday that the Ananda Marga had any involvement in the attack on Colonel Singh.

He claimed that agents of the Indian intelligence organisation were operating in Aus-

tralia in an attempt to defame the organisation.

Ananda Marga (path of bliss) was started in India in 1955.

Mr. Ajmani told the Herald that he had asked the Australian Government for police protection for all Indian diplomats in Australia and for police to guard buildings and offices of major Indian organisations until the would-be assassin was caught.

The incident is the latest of a number which started with picketing of the High Commission early this year by members of the Ananda Marga in protest at the jailing of their leader in India. Other incidents were:

August 24: The Air India offices in Sydney were splattered with blood by a member of the Ananda Marga movement.

August 26: A pig's head was left in the office of the Indian Consul-General in Sydney.

August 29: The Indian High Commission Chancery was severely damaged by a fire. Arson Squad detectives still have not established the cause of the fire which caused damage estimated at \$250,000.

September 2 to 11: The home of the Indian Consul-General in Sydney was pelted with stones almost nightly.

Mr. Ajmani did not believe the attack on Colonel Singh was a personal vendetta. "It seems there is some unseen hand operating," he said.

Colonel Singh underwent emergency surgery in the Woden Valley Hospital and late yesterday was in a satisfactory condition in the intensive care ward.

Mrs. Singh was treated for shock and bruises she suffered when she helped her husband overpower their abductor during the struggle in the car.

Mrs. Singh told reporters yesterday that she had seen the would-be assassin near their home in Endeavour Street, Red Hill, earlier this week.

Armed police guards have been posted at all the homes of Indian High Commission diplomatic personnel.

Religious group denies involvement;

### From Our Special Representative

NEW DELHI, Thursday — The External Affairs Ministry today expressed its grave concern over the "tragic incident" in Canberra in which the Military Attache of the Indian High Commission, Colonel Iqbal Singh, and his wife were assaulted and an attempt made to kidnap them.

The Australian High Commissioner in India, Mr. Peter Curtis, was called to the Foreign Office and told of the "deep concern" the incident had caused to India. The Secretary of the Ministry, Mr. M. A. Velodi, told the envoy, that while the incident itself was an extremely serious one, India hoped that the Government of Australia would take "effective steps" to protect the life and dignity of the Indian missions there.

Mr. Velodi emphasized that the incident had assumed sinister proportions, coming as it did after a series of acts of vandalism directed against the Indian missions in Canberra and Sydney. The demonstrations staged outside the missions, the incidents of stone-throwing at the Air-Liaison office, the posting of pig's heads to the Indian Consul-General in Sydney and the burning of the Indian mission in Canberra constitute a "chain of events indicating that this was the handiwork of organized elements."

The Secretary reiterated the Indian High Commissioner Mr. J. C. Ajmani's request that there should be round-the-clock static patrols at the residences not only of senior diplomatic staff but also at the homes of all the Indian staff of the High Commission. The Australian High Commissioner is stated to have informed the Ministry that his Government had posted a 24-hour guard to the chancery residence of the High Commissioner and at the residence of three other senior diplomats. The Australian Government has also agreed to introduce more frequent patrolling.

The Australian authorities, according to an official spokesman here, appear to be confident that they would be able to catch the assassin soon.

Meanwhile, the Minister for External Affairs, Mr. Atal Bihari Vajpayee, has stated that there was no question of the Government being presented into sub-

mission through "such reprehensible acts of violence." Whoever was behind the incidents was solely responsible. If he felt that the Government of India could be pressurised by terrorising staff members of Indian missions.

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## GUARDS PLACED AT INDIAN MISSION

(Continued from page 1 col 8)

Commission, the Anand Marga have owned responsibility for some of the incidents. They staged a demonstration outside the Indian mission in Canberra some months ago demanding the unconditional release of Mr. P. R. Sarker (Anand Murti) who is facing a charge of murder in a Bihar court. But nothing is known as yet about the motivation of the 23-year-old white Australian who assaulted and attempted to kidnap Colonel Iqbal Singh and his wife.

Left is the most recent letter received from the U.P.R.F. (the who???)



# Recent Events

## C.B.I. Agent Attacked

It was reported in all the major newspapers in Australia that at around 2am on Thursday 15 September, a man broke into the residence of Colonel Iqbal Singh - the Indian Military Attache, also well known as a top CBI (Indian Intelligence) agent - and stabbed him in bed. The thick quilt on the Colonel's bed apparently prevented the blow from being fatal, and the attacker then ordered the Colonel and his wife into their car, where he directed them to drive towards Cooma in the Snowy Mountains. The apparent kidnap attempt was thwarted after about 20 minutes, as the Colonel - who was driving, despite his stab wound - ran the car off the road and grabbed the man's rifle. After a scuffle, in which the rifle discharged through the car roof, and the colonel was stabbed a second time, the attacker fled into the bush.

The attack and attempted abduction caused a shock in diplomatic circles and also in the houses of Parliament, especially when a threatening note, in which a group calling themselves the "Universal Proutist Revolutionary Federation" claimed responsibility for the attack, and threatened a furore of assassinations until Shrii P.R. Sarkar - BABA was unconditionally released.

Sectorial office received a copy of the above letter, and immediately phoned the Indian High Commissioner to express our concern over such threats. Previous to this a press release was issued which stated:

"Ananda Marga is sorry to hear of the recent brutal assault on the Indian Military Attache and his wife. It is almost needless to say that we do not at all support the actions of the Attaches assailant, nor do we have any connection with the matter. We hope that justice will be delivered as soon as possible in this situation."

Shortly after this, a second threatening letter was apparently received by the Indian

Consul in Sydney and the High Commission in Canberra. It demanded that \$100,000 be paid to Ananda Marga, failing which the daughter of the Consul would be raped and murdered.

We expressed our disgust at this cheap CBI fabrication, in a letter to the Consul in Sydney.

The week following the above mentioned attack was filled with media coverage such as articles in every major newspaper in the country, every day, and 7 or 8 television interviews (national and state television). Several other incidents in this period included an attack on Anandapalli by two Indian citizens and a brick was thrown through the windscreen of Anandapalli's car. A threatening note was attached claiming "Anandapalli will look like Anandanagar". A threatening phone call was made to S.O. and a letter was received from Canberra which stated "Colonel is not forgetting you: Extermination soon". 'Extermination' was the term used by the government representative in New Delhi in reference to Ananda Marga. The 'Colonel' refers to the CBI chief in Australia.

So it seems the Colonel is not forgetting us, though the smoke seems to have settled a little.

The outcome of all this is that three possible defamation actions taken up in Sydney, were resolved with apologies by the newspapers concerned. One margii brother, Pranavaji, was arrested in connection with the assault and attempted kidnap. He is currently remanded in Canberra and arranging legal representation. The Indian High Commission in Canberra now has 100 full time police posted for security, and the Australian Government has revealed the cost of such security as 3 million dollars (per year).

**a** N(AND A P'ALLI Will LOOK Li Ke  
**Ananda nA gAR**

*Left is a copy of the note that was attached to the brick thrown through the car windscreen.*



# C.B.I. threatens violence

The C.B.I.'s activities in this country have been stepped up dramatically over the past few weeks. But they are being a little more surreptitious in their threats against Ananda Marga than they have been in the past. As is shown in the letter below the events of the past weeks have not really altered their attitude to Ananda Marga in Australia.

The letter is from the Attache of the Indian High Commission in Canberra and is just one of the clear pieces of evidence we now have of the Indian C.B.I.'s intention to retaliate violently to our demonstrations for BABA's release.

As most will know, the demonstration of last November - following BABA's "conviction" - was notably non-violent, excepting the false arrests of three of our brothers, who were later fully vindicated in court. The only really "shameful" aspect of that demonstration was the uncontrolled behaviour of the High Commissioner (he had to be physically restrained several times), which was commented on

by the police and demonstrators alike. There was no violent entry to the High Commission building.

The letter threatens violence through comments like, "Violence is a two way business", "we have been passive and patient but", "...the same (violence) could happen to your missions in India and..abroad". It seems as if violence is not only threatened against Ananda Marga, but against Australian overseas missions!

The letter shows contempt for the International Commission of Jurists, in its fifth paragraph about the "petty lawyer in.. Canada". This is despite the fact that India has many ICJ members.

Other numerous hypocritical and threatening statements can be drawn from the letter, which ironically ends with the comment, "we would rather not accept your morality...". I'm sure they wouldn't.

Govinda



HIGH COMMISSION OF INDIA  
92 MUGGA WAY, RED HILL,  
CANBERRA, A.C.T. 2603

Telephone: 95 0034-36

December 3, 1976

No.CAN/412/1/75

Ms. Elizabeth Joblin,  
9, Queen St.,  
Newtown, NSW 2042.

Madam,

I have your letter of 1st December 1976 addressed to the High Commissioner.

2. Violence is a 2-way business. Much as we deplore violence we do not concede to you or other self-anointed people any God-given right to use violence and forcibly break into our mission as some of you did on 29 November.

3. For over 4 months now we have been subjected to demonstrations, provocations and pressures. We took all this in our stride and have been passive and patient but our very passiveness encouraged our tormentors to increase their pressure and violence against us. What happened on 29 November in our High Commission Chancery is a shameful act. You do not seem to realize that the same could happen to your missions in India and in other countries abroad. Where would that leave you?

4. About some people being blood-thirsty, that is

history - your own as well as that of Britain. In old England pirates and freebooters received royal decorations and were indeed knighted. The English used force and guile and robbed us of our independence and took away the fruits of our labour. As a result of British imperialism which is a form of robbery many nations had been beggared and many cultures despoiled.

5. In India a murder is a murder, and we try murderers according to our laws. We do not regard the views of some petty lawyer in England or Canada as gospel. It is not our custom to interfere with British or Canadian justice, nor must they interfere in ours.

6. We are aware that some people in the West regard murder as a holy ritual especially in places like South Africa and Rhodesia. But we do not share in these views since in all matters we think and judge for ourselves. We are nobody's slave. Anyone who seeks to tamper with our freedom will receive a mighty rebuff.

7. We would rather not accept your morality, and would like only for people like you to get off our backs.

Yours faithfully,

(B.L. Gupta)  
Attache

## NEWS FLASH !!

Inside back cover tells of our latest successful action against an Australian newspaper for printing defamatory statements about Ananda Marga.



# ESTABLISH PROUT & MORALITY

When you have established moralism, when you have established PROUT on this earth, then I will come out, then I cannot resist your call, then I cannot stay here longer, then I am bound to come out and be amongst you.

BA'BA'

Be strong for your life, for your bigger fight, for your fight between vice and virtue and you will be victorious.

Shrii Shrii Anandamurti

*During a visit to see BABA, made by Anasuya and Malati, BABA recited the following poem.*

PROUT songs must be inspiring and rhythmic.  
An example below:

Morality is the demand of the day  
"ProuT" the cry of suffering humanity  
Wise you be, may not or may  
if sincere, success a certainty  
Fee-Fy-Fo-Fum  
Expel the exploiters from economic stratum  
Fee-Fy-Fo-Fum  
Expel the brutes from psychic stratum  
Fee-Fy-Fo-Fum  
Expel the parasites from spiritual stratum  
Human body is to serve one and all  
Human mind to attend cosmic call  
Human spirit at the altar supreme  
Surrender and be supreme.

- Baba

*He also sang the poem to Dada Ramanandaji and then dictated it to him for the benefit of all of us.*



## CAITANYA'S MEETING

# We have to be firm, uncompromising

When I saw BABA's cell I was very surprised to see that it was an open door, with a simple curtain in front of it. I expected to see a big iron gate, but on the other hand, two soldiers were standing. We went slowly into the room of the cell and we did Sastaunga Pranam. I felt strongly that I could not stand up from Sastaunga Pranam, the vibration was so strong. I felt everything was vibrating. I lost time completely, space and the persons, time place and person I lost. The two German brothers stood up, went close to BABA and spoke to Him. They introduced themselves. They talked of some other matters I did not understand and did not hear.

After some time it was my turn. I came close to BABA, did namaskar and introduced myself. I told Him where I came from, that I'd been working in Israel, that my Acarya was Acarya Dharmapala from Europe, and He seemed very pleased. Then I asked Him 'how do you feel BABA, you look very strong.' BABA said slowly and calmly with a strong voice, 'I have been fasting now for four and a half years taking only two cups of curd water, one cup in the morning and one cup in the evening, but these two cups of water have not given me energy to maintain my life, I rather have got it from yogic secrets. I have got energy from air and from light. Today I have slight pain in the throat, apart from that I feel good. Of course I have lost a lot of weight. My present condition is that I'm mentally and physically the strongest man in this world.'

I then asked BABA is it true that now it is the proper time for Prout, BABA said 'Yes, all over this world we have to establish Prout, the social philosophy of

Ananda Marga, the social aspect of Ananda Marga the Prout philosophy. Now it is the proper time. Now we have to be firm, uncompromising. We have to have courage, strength. We have to make ourselves ready to fight on the three levels of life; physical, psychic and spiritual.' I then asked Baba is we should take Him out by physical force, BABA said calmly, clearly 'When you have established moralism, when you have established Prout on this earth, then I will come out, then I cannot resist your call, then I cannot stay here longer, then I am bound to come out and be amongst you.' He then bowed down took up a jar of rock candy and placed in each of our hands. We thanked Him, and the two other German brothers started to talk to Him. BABA said some different things which I cannot remember now my mind was in such a high state, the vibration was so strong in the room that many things I cannot recollect in my mind. After some time all of us did Sastaunga Pranam. I felt so strongly that I could not leave the room. I didn't want to leave the room. The two German brothers stood up and left the cell. I remained, after some time. After I had laid there with my body outstretched, one of the CID men said your time is finished. I heard him but I did not move. Time passed. Again he shouted please mister we have to leave, it is finished. I did not move, I lay motionless merged into the vibration merged into His Love, merged into His Power. Again I heard him call, it is time to go. After some time I felt now I have to go. I stood up, did my final namaskar and left the room.

When I was out of the cell, suddenly one of the CID men came running after me, he said please



please come back sir, BABA wants to talk to you. I returned confused but happy and went into the cell. I went close to His bed and He put both hands on my head and He blessed me. He said, and He asked me 'where are you working now.' I told Him I had been working in Israel. He told me that, 'Boy you should go to Europe, you should establish and work for Prout.' I said 'yes BABA'. I asked BABA if He could give His blessings to Cairo sector which was the sector I was working with. BABA said 'Yes, it is so.' I also informed Him that many margiis were coming. They were either in India at the present moment, or they're on their way or had plans to go, and BABA said 'Yes, let them come.' Then BABA said finally, 'My boy, you should go and help the eskimos' Then He did namaskar, I stood up went towards His feet, touched His feet, held His feet for some time. Then I left the room, and when I walked out the room, the German brothers were standing outside doing their namaskar to BABA. BABA could see with His physical eyes also in the far distance. He raised half

up from the bed and did Namaskar, we were all completely blissed out, the whole environment was vibrated, in this short time, twenty minutes, I lost completely the sense of time, the sense of space.

The CID man and the jail staff showed us the way out towards the gate. I could see that they had very much respect for BABA, and they knew that it was all in His hands, He was controlling everything. He decided to seize them when and how it is not under the petty officials commissions, laws, regulations, it's not in their hands, it's merely according to His own wish. I also understand by this short interview with BABA, that now this is the proper time to establish Prout. It is time to show the world that Ananda Marga is a revolutionary organization meant to revolutionize the whole aspects of life, physical, mental and spiritual. He made me understand by words and by vibrations, by other means, that we should get ready to fight physically, mentally and spiritually.

*Please note that BABA has requested accounts of meetings with HIM not to be accepted as word for word reproductions of what was said between HIMSELF and HIS visitors. It appears that BABA has become somewhat angry with being misquoted and quoted out of context. Visit accounts can only be taken as verbatim reports when they have been approved of by HIMSELF. Unless indicated otherwise visit accounts in this PRANAM have not been given official approval by BABA.*

## the Sword

According to Hindu mythology, the tenth and last Avatar is Kalki Avatar, who appears at the time of destruction at the end of Kali Yuga, to bring in the new era of truth and righteousness, Satya Yuga. He rides a horse and carries a sword in his right hand. BABA once explained that the Avatars are symbols of evolution, and Kalki is the symbol of Sadvipra. "The horse represents speed -- this age requires dynamism. The sword represents fight against immorality.

The Sadvipras give the clarion call for the fight against immorality with tremendous speed and the sharpness of a blade. These Sadvipras are going to be created very soon -- in fact they are in the process of creation now. Those who follow the 16 points, they will be the future Sadvipras. They will work tirelessly to establish the Mission. Who will create Sadvipras? Mahasadvipra will create. And I want my sons and daughters to follow the 16 points."



# NAVAKUMAR'S MEETING

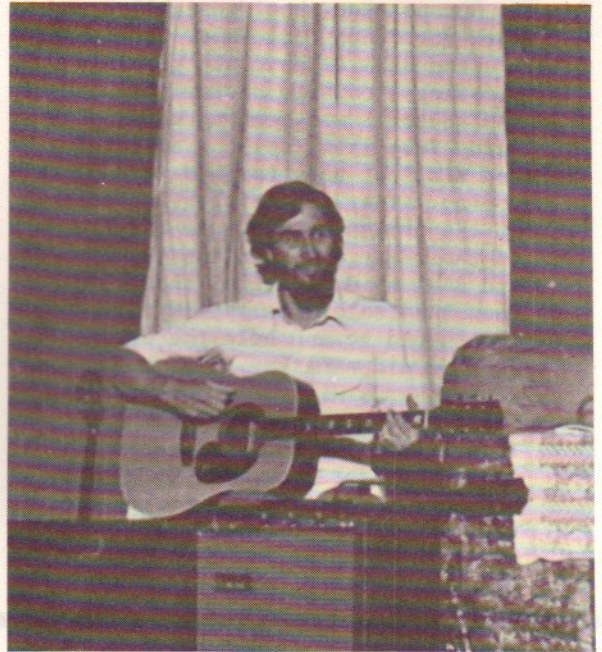
## One Human Society

We stood outside, waiting. We had come through many ups and downs to stand outside this small room from which such a huge spiritual force was emanating. I was trying to get my ideation together so as to rise to the occasion but I felt that my mind was dissolving. There was some activity in the cell, then we were motioned to enter. As we did so, I saw BABA lying on a cot on the left briefly as I went down (too fast to be graceful) in Sastaunga pranam. How thin He looked! It was quite a shock, and I lay there for some time, surrendering.

When I looked up there was His very friendly face, smiling over the edge of the bed saying it is all right. He was doing namaskar and then He beckoned me to come closer. He drew us both close to Him and patted my back. By this time I was bubbling with joy and laughing - it was a reunion. We garlanded Him. He did Namaskar.

I gave the namaskars from so many of His children in Sydney Sector, and He smiled and gave namaskar. Then I conveyed the namaskars from the brothers in Phulwarisharif jail and He returned the namaskar. Then His face lit up as if remembering something and He reached under His cot, lifting up one of a large number of jars of sugar candy. I had been wondering as it was Ekadashi if He would put the prasad into my mouth or in my hand, thereby leaving me to decide whether to take it or not on a fast day. He put some into my hand, then took a rather large piece and placed it in my mouth. My grin was wide; His smile was quiet and purposeful as He did the same to Cetana. Then He gestured to the officials behind us if they would like to take some also. They sprang forward like excited children, eagerly accepting this delicious sweet. I said "It's a party BABA!" He nodded and smiled. We laughed and laughed.

Then He indicated we should speak so I talked about Education in Sydney Sector, about how much admiration we had for the teachers we had met and the subtle effect education was having on the society, creating sympathisers etc. He mentioned Hobart with interest - He is happy about the new school



*Navakumara in a typical pose*

there and about Chandra Shekar's appointment as Ed. Sec. He said that Education is a very important aspect of His mission. He explained that spirituality is for all the people but they do not understand it, so education is necessary.

He mentioned social philosophy, I mentioned Prout, and He asked about the progress of Prout in Sydney Sector. I told that Jayanta is getting cheap literature printed to disseminate the ideas of Prout and that also Dhruva is interested in Prout, having done some study, and He nodded. He is emphasising the importance of Prout so much now.

Then He turned to Cetana and had her speak. She bubbled enthusiasm for His mission.

We talked about Dharma newspaper. BABA said He liked it - I agreed. I told that Dinakar is editor and he will be pleased, and that he and Anjali are coming soon to see Him; that many Margiis will be coming to see Him in jail. He was obviously very pleased.



He said that of all the sectorial newsletters Pranam is the best, and of all the miscellaneous newspapers Dharma is the best.

He mentioned the organisations recently formed within A.M. I commented "Yes BABA, so many!" He smiled. I told that I have been appointed Ek Manav Samaja Secretary for Sydney Sector. He explained that it means "One Human Society", that it should be spread throughout the world, and not only this world, but to other worlds as well. It is universal. I asked whether there is some special area of EMS we should emphasise in Sydney Sector. He said "I leave it up to you". He did say that basic English for migrants is important - "... not literary English but basic English." I asked about Immigration policies. He said that with immigration, some restrictions should be there to avoid the anti-social elements, but not too much.

BABA said that when He comes out He will come to Sydney Sector either very soon or first of all (I do not remember clearly) to be with us all. I expressed great pleasure on behalf of all the Margiis, and told Him that by then His house should be built at Anandapalli. He seemed to know how things

were going and I knew I didn't know nearly as much as He about my own sector.

It was close to time to finish so I sang a song for Him. He lay with His eyes closed, half-smiling, and gave yet another of His deep namaskars when I had finished. They said it was time to go. I asked "do we have to go now BABA?" and He asked them for more time with His outstretched hand.

Then He placed both His hands on both our heads in blessing. I did not understand the exact significance of this but it felt very special.

I thanked Him "so much for allowing us in your cell BABAji." He was doing Namaskar as we did our last pranams. We stayed in Pranam for a long time. They mentioned for the third time that we should go and we finally backed out of the cell doing namaskar. BABA was doing continuous namaskars. We walked slowly away from the holy cell. We had been with Him 20 minutes and it felt as though it was no more than five. There is a timelessness in being with Him for He is always very much alive NOW.

## Like an ARROW

To understand MY Nature you must do sadhana. I keep no ambiguity. Do you know what ambiguity is? Ambiguity means something means many things. But I keep no ambiguity. I am clear, concrete, conclusive. MY philosophy is a complete philosophy - a complete way of life. I am complete in MYSELF, and I want every man to be complete in himself. I am like an arrow, clear, pointed.

Shrii Shrii Anandamurti



# An Open Letter from the General Secretary of P.U.

Over recent months, BABA has been placing a great deal of emphasis on establishing PROUT (P). He has given a whole new organisational structure for P calling the new movement Proutist Universal which will co-ordinate P activities internationally. The central office for P.U. is presently being established in Europe and some Dadas have been posted to work in this trade. Sectorial P.U. representatives have been appointed in several sectors, and they are responsible for co-ordinating the activities of both Proutist Forum and Proutist Bloc in their sectors. The organisation structure Lord has given is detailed and dynamic and will give great speed to establishing P on planet earth.

Yet, there are several misconceptions about P that exist in the minds of some Margiis, that could prove counter productive to establishing Prout and could even slow down the work.

1) The first is that not all Margiis are Proutists. It is not unusual for example to hear some members of Ananda Marga claim that they are not Proutists. Nothing could be more misleading or further from the truth. In "Idea and Ideology" (p. 126-7) BABA points out the following:

"Thus the social philosophy of Ananda Marga advocates the development of integrated personality of the individual and also for the establishment of world fraternity inculcating in human psychology a Cosmic sentiment. The Marga advocates progressive utilisation of mundane and supramundane factors of the Cosmos. The society needs a stir for life, vigor and progress and for this Ananda Marga advocates the Progressive Utilisation Theory (PRO-U-T) meaning thereby progressive utilisation of all factors. Those who support this principle may be termed as Proutists." (emphasis added)

If anyone accepts the basic ideological tenets of Ananda Marga, of which PROUT is clearly an integral part, then he or she is a Proutist. It is no accident that all the principles of Prout - the social philosophy of Ananda Marga - are given in the fifth chapter of Ananda Sutram, and follow the first four chapters of spiritual philosophy.

While every ideologically educated Margii must be a Proutist, it does not follow however that every Proutist will be a Margii. Clearly, the time will come when many people who support P will not be Margiis. But all Margiis are Proutists, and in order to establish P every Margii must become established in every aspect of the ideology. BABA has given to the best of his or her ability.

While some Margiis have been posted to work in the area of P and others may have a strong interest to work in this area in the future, it will be extremely detrimental and prejudicial to our mission if some members of Ananda Marga adopt the attitude that "I'm not interested in P", or "I'm not working in P, therefore there's no point in learning the social philosophy". Every Ananda Margii is potentially a sadvipra, which means we must strive to become ideologically established in every facet of human life, thus knowing P is an integral part of our spiritual development. Every Margii must begin to think of her/himself as not only a moralist and spiritualist, but also as a Proutist and spiritual revolutionary.

2) A second misconception arises due to the completely autonomous nature of PROUT. Essentially there are two aspects to this problem. First, as indicated, the ideology of Ananda Marga encompasses the social philosophy of P. In an ideological sense, there is no separation between P or Ananda Marga because P is the application of spiritual principles in the socio-economic sphere of human existence. However, in the practical establishment of P, there needs to be a distinct separation between P and Ananda Marga. In the recent organisational structure BABA has given, P.U. will function in each sector under the guidance of P.U. central. Naturally there will be co-operation and sympathy between P.U. and Ananda Marga, but the activities of P.U. will be strictly independent of Ananda Marga. Thus Ananda Marga advocates the progressive socialism of P, and P.U. wholeheartedly supports Ananda Marga.

3) A third misconception is that it is imperative to create non-Margii cadres to establish P. It is conceivable that this will be the case in the near future (perhaps



in a few years or so) and it will certainly be the case in the long-term. However, for the immediate present, it is preferable that Margiis fill the primary positions in P.U. There are several very good reasons for this. Firstly, only someone doing sadhana has the potentiality to become established in Universalism, and to fully comprehend the ideological subtleties of P. Secondly, as P.U. expands, those most capable and experienced will fill newly created positions of leadership. Ideally, Margiis should take up these positions rather than non-Margiis, because this will give an organisational continuity to P.U. in each sector and internationally. Thirdly, socio-political movements tend to attract power-seeking people, and unless a P worker has developed the true spirit of service, there is every possibility that he or she may be motivated by personal prestige or power, rather than work to serve humanity and establish a universal ideology. As P expands cadres will be warmly accepted with open arms as brothers and sisters in a common mission.

These misconceptions aside, a great deal of work needs to be done to establish P. While our resources are small and our numbers are few, Lord's Grace will eternally guide the way. But we must make proper effort. Many Margiis have developed a strong ideological education. We are fighting to establish a new ideology on this planet, and unless we understand thoroughly and exactly what we stand for, our task becomes a great deal harder.

We must know our ideology. Developing a social consciousness, though necessary, is not enough. We must become established in our ideology - to live, fight and die for it.

An extremely important aspect of ideological education is creating revolutionary consciousness. Lord is creating spiritual revolutionaries but unless we develop and work with a revolutionary consciousness, we cannot hope to successfully overthrow the corrupt, immoral elements in society.

There are two inseparable aspects to establishing Prout. First, we must develop a thorough understanding of the ideology and become educated in ideological - and revolutionary - strategy. Secondly, we must actively become involved in the practical implementation of Prout, not only in a microcosmic sense in our individual lives, but also on a macrocosmic, social scale. Both of these aspects are interdependent, and must be developed together and not separately. Lord has given the ideology; He has given the organisational structure. With His Grace, it is up to us to do the work.

Jayanta Kumar  
General Secretary of P.U. (Australia)

## A MESSAGE FOR SYDNEY SECTOR

The following message was given by BABA to a visitor to convey to Sydney Sector. (The conveyor prefers to remain anonymous).

You give this message to Sydney Sector:

A man who is doing public speaking, the main power he has behind him is his oratory talent.

A man who is on the battlefield, the main power he has behind him is his banner.

A man who is in danger, the main power he has is his patience.

Remembering these three things you can be great.



# REVOLUTIONARY SPIRIT and the ILLUSION of RESPECTABILITY

the Editor

There is a mental disease that, if allowed to grow and spread, could easily tarnish the revolutionary nature of Ananda Marga. It is called respectability.

"Respectability" is the mental creation of the conservative elements of society. It is manufactured by them so they may "conserve" their insidious hold on society and prevent its progressive movement. Respectability acts as a powerful constraint on people, deliberately limiting and stultifying their growth. Respectability in a sentence, facilitates the maintenance of the corrupt status quo. It is the hot bed of vested interests. It enables vested interests to form a pillar of social stagnation. The more stagnant the society, the tighter is the straitjacket of respectability.

Needless to say Ananda Marga does not want to align itself with the 'respectable' forces of society. To do so would be to play into the hands of the enemy. As soon as we set social "acceptability" as our primary objective we immediately lose the ability to lead. Social acceptability may at first appear fruitful in terms of attracting large numbers of people but essentially it is to court disaster. General social acceptability can only be achieved by completely compromising our cause and infecting ourselves with the same disease we are endeavouring to overcome.

As is already clear, as Ananda Marga increasingly manifests its true revolutionary characteristics, more and more it becomes alienated from the 'respectable' sections of the community and the vast majority of people who are beguiled by their lies and deceitfulness. Persecution comes as a natural adjunct to the development and expression of the ideals of Ananda Marga.

Those who believe that Ananda Marga will become a mammoth organisation by attracting droves of people live in a fantasy world. Like Krsna and the Pandavas on the battle field of Kuruksetra, Ananda Marga will find itself, at

this critical point in history, facing an almost overwhelming majority of people.

Ananda Marga cannot expect to be short of opposition. Ananda Marga in its efforts to stir society onwards must inevitably repulse many people. In a society which is so dominated by the static force the enemy will be in abundance. As BABA recently explained:

There are many people in the world that dislike Ananda Marga. It is like the story of the owl. The owl is a bird that lives in the darkness and gets very angry when the sun comes out and ruffles up its feathers in discontent. When the sun goes down it becomes happy again. In the same way people who dislike Ananda Marga, they get upset when they start to see the sun coming out. These people live in the darkness and would prefer to stay there.

The darkness of present society will be removed by the light generated by Ananda Marga. But as BABA implies in HIS analogy, the generation of this light will be anything but peaceful. Physical light is only produced by the violent interaction of forces. So too, light for this planet will only come through violent interaction. Ananda Marga as the main catalyst for this violent confrontation will be an object of hatred. It must be stressed violence here refers not to crude physical violence but to violence caused by the interaction of the omnibelligerent forces of Prakrti.

Ananda Marga (as BABA's Creation) is the embodiment of Dharma. In no other social movement is the sentient principle so strongly expressed. In effect Ananda Marga is magnifying and intensifying the struggle between the sentient and static forces of Prakrti to a tremendous degree. The resultant force is extreme violence, both physical and psychic. To most people such mental and physical violence, through whatever avenue it is expressed, is repugnant. They would prefer to wallow in their own stagnant filth rather



than pass through the edifying process of revolution and dynamic change. True peace lovers cannot keep themselves away from this violent battle for they know only through such a battle can real peace be reached.

BABA has expressed this in HIS social philosophy time and time again. HE has defined revolution as the application of tremendous force. No doubt in this critical stage in history the transformation of human society from degradation to enlightenment will involve one of the greatest struggles this planet will ever witness.

In this struggle, we must recognise as our natural enemies, those who want to, innocently or culpably, maintain the present exploitative and corrupt social structure. It is a ridiculous and self-defeating endeavour to keep consort with these forces by maintaining an aura of "respectability". Morality must be our guiding principle, not the pernicious social norms of the present capitalist (and communist) social systems. Those who try to keep within the parameters of respectability can never hope to lead society out of its present degradation. Indeed for a leader to remain a dynamic and inspirational force in human society his/her attitude must be eternally revolutionary (ie. ahead of the general consciousness of society). As Subash Chandra Bose once stated

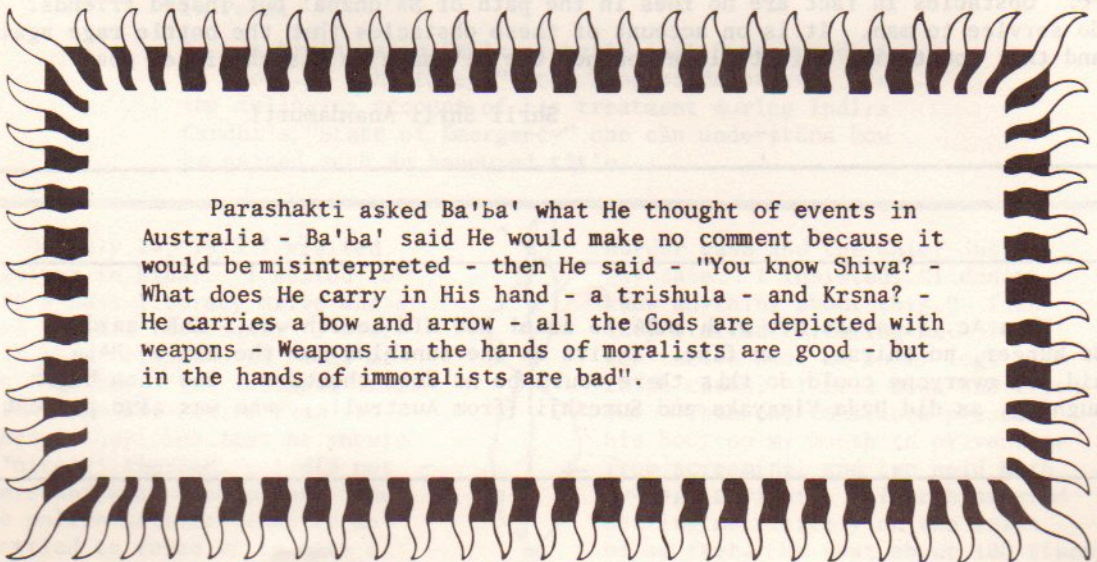
If you want to solve the fundamental problems of our (national) life you will have

to look miles ahead of your contemporaries. The mass mind is often unable to cut itself off from present-day moorings and visualise the future. If you propose remedies to anticipate and counteract favourite evils, it is not improbable that the mass mind will refuse to accept your prescription. On such an occasion you must summon up courage to stand out alone ... One who desires to swim with the tide of popular approbation on all occasions may become the hero of the hour - but he cannot live in history.

Progress can only be brought about by those who live in the vision of the future, whose minds are in finer tune with the Infinite than the collective consciousness of society.

That there is no end to this revolutionary process is illustrative of the beauty and brilliance of HIS Liila. For the individual, perfection may be achieved but societal perfection can never be accomplished. Society moves in a continuous spiral, allowing each and every person, individually, to reach the Ultimate. HIS Liila perpetuates itself in never ending concentric circles. The vitality of society is thereby guaranteed. Social revolution will always exist in expressed or potential form thus keeping humanity in constant motion.

Our duty is to remain eternally revolutionary and never to bow down to the general consensus of society.



Parashakti asked Ba'ba' what He thought of events in Australia - Ba'ba' said He would make no comment because it would be misinterpreted - then He said - "You know Shiva? - What does He carry in His hand - a trishula - and Krsna? - He carries a bow and arrow - all the Gods are depicted with weapons - Weapons in the hands of moralists are good - but in the hands of immoralists are bad".



# OPPOSITION STRENGTHENS

While it is absolutely essential that we fight to defend and protect the honour of BABA and our organization, and also to secure the unity of all Ananda Margiis, there is no reason whatsoever to fear any opposition of attack, as it will inevitably strengthen both ourselves and Ananda Marga.

There is a fear amongst many margiis that such and such scandal, bad publicity or other unfavourable happening will now damage our Dharma Pracar efforts and thus harm Ananda Marga. This fear has no real basis other than as an expression of individual lack of understanding or weakness. The fear is of the demands that arise to defend Ananda Marga and what we stand for. But this is actually a God-send, a gift from BABA. We are being forced to make efforts that will establish ourselves in our Ideology, HE is helping our sadhana, our efforts to become Sadvipra, directly! So these circumstances are a test from HIM. Our devotion and dedication is tested, and are sure to emerge from the test greatly strengthened, and with the banner of Ananda Marga flying higher than ever!

For those who are learning about Ananda Marga, the new and potential Ananda Margiis, there is also a very beneficial process under-

way. The controversy, which surrounds us and probably always will surround us, "weeds out" the insincere. It is a type of moral test for those wishing to take on HIS demanding sadhana - a test that would not otherwise be applied so effectively and efficiently. A sincere person will penetrate the controversy and significance of Ananda Marga. They will also be helped in this by all those who, by their non-compromising strictness and faith regarding sanctity of BABA and Ananda Marga, are setting a greater example of moral courage and strength of character than might be expressed in different circumstances! The new margii will probably have to defend his new Ideology before there is even a chance to more fully understand it! This applies pressure for learning of our Ideology! The benefits of opposition are 360 degrees!

And the other major benefit of opposition is the effect it has to strengthen the unity of Ananda Margiis. Opposing forces bring us closer together and develop our fighting spirit. Our movement becomes united strong and incisive. It is transfigured into a revolutionary element, rather than remaining dissipated and amorphous. This qualitative transformation is the essential link between a great Idea and It's actualization.

"Ba'dha'sa' jus'ma'n'a'shaktih sevyam' stha'payati lads'ye."

Purport: Obstacles in fact are no foes in the path of Sa'dhana' but indeed friends. They only do service to man. It is on account of these obstacles that the battle rage against them and this countering effort alone reaches the Sa'dhaka to his cherished goal".

Shrii Shrii Anandamurti

When Ac. Vinayaka met with BABA he asked how HIS health was. BABA said, 'No hunger, no thirst, I am fine. I live on the sunshine and the air'. BABA said 'If everyone could do this there would be no food shortage', and then began laughing, as did Dada Vinayaka and Sureshji (from Australia), who was also present.



# They call him Bhaktaraja



*Sudevananda (circled) with some of the co-accused in the Mishra case greeting visitors at Phulwarisharif jail.*

Acarya Sudevananda Avadhuta is one of the principal accused in the L.N. Mishra and Chief Justice Ray cases. Prior to the Emergency, the Railway Minister, L.N. Mishra, had been mysteriously assassinated, and there was an attempt on the life of the Chief Justice Ray. Although several young men had already confessed to the Mishra murder and informed police that they were paid to do it by high officials in the Congress Party, who had become inimical to Mishra, this confession was thrown out and a false case was concocted to implicate a group of Margiis who were then arrested and brutally tortured to obtain false confessions. Sudevanandaji was one of these, and is still in Phulwarisharif Jail in Patna.

To his brothers in Phulwarisharif jail Sudevanandaji is known as "Bhaktaraja" (the king of devotees). In the following account of his treatment during Indira Gandhi's "State of Emergency" one can understand how he gained such an honoured title.

On July 24, 1975 I visited Bhagalpur in Bihar. I wanted to start a mass literacy drive and a "Food For All" movement. I overheard them telephone to Patna or Delhi and say, "Yes, we have information from the Centre from the higher authorities that he should be 'nicely' treated." I did not understand what they meant. Then some police officers came to me and tried to force me to make a confession about the L.N. Mishra



murder case and the Chief Justice Ray case. I insisted, "I don't know anything about this." Then they started torturing me. Two constables beat me on my legs with thick canes. I fell down and cried out. Then one constable pressed his boot on my mouth to prevent me from screaming, and two held both my legs upright. A fourth started beating me fiercely on the soles of my feet. He beat about 100 times and my feet immediately became very



swollen. Then these constables pressed my chest with their heavy boots. Often I fainted.

I was given nothing to eat that day and sent into the lockup. My hands were chained to the iron bar of the lockup gate in such a way that I always had to lie down, I could not stand or sit. The floor of the lockup was completely drenched with urine, and stool was scattered all over. It stank like anything. There was no mat or bed for me to lie on. I was just lying on the floor, almost senseless, and all around my body the urine was flowing and stool was floating all around me. Such a dungeon it was -- just like a dungeon. I spent a sleepless night in great uneasiness.

Early the next morning I was again brought and many persons, about 7 or 8 CBI men and 8 policemen started interrogating me. Again they asked me to confess. I expressed my total ignorance regarding those incidents, so again the tortures started. They poured water into my nose continuously for an hour. My whole head felt as if it would burst and my nerves were shattered. Some grabbed my hair and beat me on the head. Some beat me on the chest or on the left or right side; others again beat me on the soles of my feet.

During the interrogation period, the CBI people did not allow me to sleep at night; they tied both my hands up on the window bars and tied both my legs apart. If I asked for any relief, they started slapping and abusing me. I became senseless. They threatened that they would throw me in the Ganges River or shoot me. "Everything is possible in the Emergency," they said. My feet became so swollen and painful that I could not walk. When I fell down while coming to the torture room from my cell, then the constables used to drag me by the rope of my handcuffs, and I screamed in agony.

I had hardly eaten anything and I was very weak. As a result of all of this I lost my physical and mental



*Some of the brothers who are/were in Phulwarisharif jail with Sudevananda - from left: Gopal Prasad, Rainjan Dwivedi, Akeshananda and Sarvatmananda (two visitors are also pictured on the right).*

balance and became abnormal. My head reeled. When I stood up, I couldn't remain upright and fell down. When I was in this condition, they again brought me. Four or five constables beat me with a rope, and repeatedly boxed and slapped me.

On July 27 I was lying in my cell, senseless, chained to the bars of the door. Three or four CBI officials came in and aroused me and removed my handcuffs. They brought me to the chamber of a Magistrate. While I was going there, all the CBI persons who had beaten me during the interrogation were with me and they were repeatedly telling me, "If you speak anything before the Magistrate about what happened during this period, you will again be detained here and beaten very mercilessly -- you will get much worse tortures." With two CBI officers holding each arm, I was dragged before the Magistrate. He told me there was an order for me to go to Delhi in connection with the Chief Justice's case. I was brought to Patna that evening on the way to Delhi. The CBI Deputy Superintendent of Police, Puri, told me, "There is still time. You can save your future even now. Confess and you will be safe -- otherwise your future will be very dark." The prosecutor of the CBI, Mahadio Singh, told me that if I did not heed their advice I would surely be hanged.



In Delhi I was repeatedly asked to confess, but I refused, so I was again continuously tortured. Often I became senseless. They gave me electric shocks which made me faint. I became completely nervous. Then they removed all my clothes and brought a hot iron rod and said, "If you do not give a written statement, this rod will be pushed in your anus." In my disturbed and semi-conscious state, they forced me at bayonet point to write a statement according to their direction. In this way they also forced me to sign several forged documents. I was not completely in my senses, so they got me to admit to things which didn't have even the remotest connection with me. They kept me standing with my hands up for 5-6 hours a day, and sometimes all night, and didn't allow me to sleep. When I would lean or change my position, I was beaten on my hips and back. My feet were swollen but I was forced to walk barefooted two or three miles on rough, hilly terrain every day. In extreme pain I used to fall down, but they didn't relent, and pulled me ruthlessly along by a rope. My body was scratched and torn and bled profusely. A large number of CBI officers were deputed around the clock to conduct all these tortures.

In Delhi I was kept in Chalis Chakki ward (the notorious condemned prisoners' block), in such a filthy cell. All the crooked persons of the jail were kept in that ward, and morning and evening the jailors used to beat them mercilessly, used to push chili powder up their anus. A good person just being in such an environment would become mad. When I requested the jail staff for medicines they abused me, saying, "You have not come in a marriage party. This is a jail and here you are to die, bit by bit." After a month, the pain in the soles of my feet and my head became so severe that my whole head and brain became numb. I was unable to meditate, I was unable to concentrate on my Iista Cakra, and I was not at all able to do dhyana. I started crying to BABA, "BABA, I am unable to do japa, I am unable to do dhyana, the pain

is so intense!" The pain was so great that it was converting into madness and throughout the night I was standing and crying very very loudly. All the persons in the jail used to say, "This person has now become mad, he should be transferred to the mad ward." My abnormal behaviour was also very disturbing to the warders. They didn't like the noises and shouts and horrible cries that emanated from my cell. They often came to me with fierce looks and brandished their sticks and threatened to beat me severely, fetter my legs and send me to "pagal chakki" (lunatic ward) if I did not stop all this. I could not understand -- I was not in a position to understand -- what they uttered.

When I came into this condition BABA's Grace came and BABA started talking openly in my cell. I used to hear Him talking to different Dadas, and I used to hear some Dadas singing bhajans for Him. BABA always used to keep my whole room scented with His body fragrance, and then I got relief. I could not see His body, but I felt that BABA was sitting there, guiding me always, telling me directly, "Now you do sadhana, now you take bath, now you go for latrine." When I came out of the door of my cell, I used to hear Him say, "Now you must take your guru mantra otherwise I will punish you!"

He changed my Iista cakra, because He said to me, "Your Iista cakra is not in proper condition." One day I heard Him say to Shraddhananda, "You see the condition of his brain, why is he not doing dhyana?" And Shraddhanandaji said, "Yes, BABA, I see, blood is coming from his sahasrara cakra, so he is unable to do dhyana." Then BABA changed the place of my dhyana.

When I was unable to chant my mantra because of too much pain in my brain, He told me, "If you are unable to do any japa, then you only listen and you will hear kiirtan going on." From that time I felt that the whole

cont. p 34





# TATTVIKA PRAVESHIIKA

Shrii Shrii Anandamurti

*The questions and answers below are taken from Tattvika Praveshiika, one of the first publications of Ananda Marga. Peculiarly this publication is never sighted outside India and only rarely in India itself. It was in this question/answer format that BABA first gave the Ideology. The section printed below is the first part of the first chapter.*

Question:- Why is happiness sought for?

Answer:- Citta or mind is governed by the collection of samskara. When mind is under the influence of a set of samskara, it can stay in that tendency for a longer period than in any other form. Happiness is derived by being able to stay in a particular tendency or form for a long period. For instance, a mind under evil influence will remain happy only where evil talks are going on. Such a mind will find itself out of waters in other pursuits. In other words, mind which is under the influence of evil samskara can exist freely in evil company only. It will feel suffocated in other company, and will try to run back to evil company where alone it gets happiness. It is therefore seen that the mind can exist only in such circumstances which are amenable to its collection of samskara. Happiness is derived out of ones being able to exist in particular circumstances. To be in any other set of circumstances is not only unwanted, but also not possible, - that is, the set of circumstances which give happiness are also necessary for existence. Mind, therefore, desires a particular tendency to make it's existence possible. Since existence of mind in any other form, ie. not in keeping with it's collection of samskara, is not possible - it seeks happiness to preserve it's existence only.

Question:- What is Dharma?

Answer:- Dharma is different from the English word 'Religion' or Urdu 'Mazhab ', which means a system of faith or worship.

Dharma means property or characteristics. It is actually a characteristic or property. This word is derived from the following Sanskrit roots:- Dhr + man. Dhr means Dharana (verb) or to grasp, and man is a suffix added to make it a noun. This is explained as below:-

Dhryate Dharma itya'hursa eva paramam Prabhu - (Shiva va'kya). One which grasps is Dharma and that is it's main quality. "Sukham Va'nchati Sarvohi Tacca Dharma Samudbhutam. Tasma't Dharma Sada' Ka'rya Sarvavaranae Prayatnatah - (Daksha Samhita') Meaning:- Everyone desires Sukha or happiness, and that is why Dharma came into existence. It therefore should be the effort of everyone irrespective of caste and creed to make an effort to follow Dharma in every walk of life at every time.

Dharma as said above is a property or characteristic. The property of fire is to burn and that is called its' Dharma. Fire must follow it's Dharma of burning, and if it does not follow it's Dharma it will be extinguished. It is hence necessary to follow one's Dharma for self-preservation.

Dha'rana' (verb) means to grasp or adopt but the noun Dharma, derived from, it means that which is adopted or which adopts. Both these meanings are applicable to Dharma. It is thus seen that Dharma is a property or characteristic only.

Question:- What is Svabhava?

Answer:- Svabhava is derived from the following Sanskrit roots: Sva + Bha'va = idea. Svabhava, therefore, means own ideas, and since ideas can only be formed in mind - The Svabhava of a person can only be psychic, and not of physical body - Mind is



influenced by various factors, primarily by Samskara or other environments (imposed Samskara) etc. The samskara or environments of different individuals are different, and so is Svabhava. Svabhava of one person is different from Svabhava of another. It is like habit or nature of an individual. Svabhava is different from Dharma. Svabhava is different in different individuals and is changing, while Dharma is unchanging, and is a property common and similar in form in all. Svabhava is therefore only one's own psychic creation.

Question:- Why is moks'a necessary?

Answer:- Atman is consciousness with no property or characteristics excepting that of knowing the existence of Prakrti (crude force). Atman being consciousness only cannot perform any function by itself, but the crude force or Prakrti which forms manas or mind, reflects its actions on Atman. It becomes Upahata i.e. it only witnesses what the mind is doing, or the mind's actions are reflected in it just like reflections in a mirror. Just as if red colour is placed in front of a mirror, the reflections in the mirror make the mirror look red without affecting the mirror, similarly the actions of mind which form Samskara are reflected on the atman which remains Upahata. It is according to these Samskara that mind of an individual or Jiiva Bhava is created by Prakrti. The change is called the Vikrti of Atman. Prakrti in the form in which it exists in collective or cosmic consciousness or Brahma or Purusa without having any influence on it is called Mu'la' Prakrti. When it becomes active and starts having its influence on collective consciousness, which by its influence becomes Saguna Brahma, is found in the following forms. These are eight in number and are following: 1. Mula Prakrti 2. Mahatattva 3. Ahamtattva 4.- 8. Panca Bhuta.

It will be seen that in the Prakrti in collective consciousness, Indriyas do not find a place. This is because collective consciousness is infinite or Ananta, and there is nothing beyond or outside Him for which the Indriyas are required. In Brahma (Saguna) therefore, the seven Praka'ra of Prakrti form the Antah Karan, while in the case of A'tman or unit consciousness only Mahatattva and Ahamtattva form Antah Karana. The rest form Vahir Karana. A'tman on being influenced by Prakrti gets Vikrta and the eight forms become 16 in number and are called Sadasha Vikrti. These 16 Vika'rs are the following: 1 Citta (Antah Karan and Vakih Karan) 10 Indriyas 5 Tanma'tras. These 16 forms pertain Jiiva Bha'va and 8 in Saguna Brahma when combined with Purusa present in both form 25 Tattvas or factors. Citta is a common factor for both the Jiiva Bha'va and Purusa. Citta's function in Purusa (collective consciousness) is purely Antahkaranika.

It is due to this Vikrti in A'tman that mind, or Jiiva Bha'va is formed. Atman is in fact in bondage due to this Vikrti and desires to get out of it. For this Atman has to carry on sa'dhana', but Atman cannot perform any function by itself. Hence Atman has to seek some A'dha'ra through which it can carry out sa'dhana'. A'tman can only give Prerana' (inspiration), as it is not capable of performing any function without the help of Prakrti, although the desire to seek freedom from the bondage because of its Vikrti is very great.

Jiiva Bha'va is created by Prakrti by becoming cruder from a subtler form. Jiiva Bha'va is capable of experiencing both Duhkha and Sukha (grief and happiness). This characteristic or property of experiencing Duhkha or Sukha makes it dissatisfied with its present position. It is created by Prakrti and is thus under the influence of Prakrti. Jiiva Bhava or mind therefore tries to get out of the influence of Prakrti, not knowing that Prakrti is its creator and getting out of its influence would mean destroying Prakrti and also itself with it.

Atman gives the Prerana' (inspiration) and mind carries out the fight (sa'dhana') against Prakrti. Since both Atma, the consciousness, and mind (crude force) are in bondage and dissatisfied with their position in an individual, they find it necessary to work for moks'a.



# The DUTY of an ACARYA

Shrii Shrii Anandamurti



The behaviour of the respected and elder persons in the society is an example and ideal for others, it is followed and imitated by the succeeding generations as well. Today there is catastrophe and misery in human society and there is one reason: the defective leadership of society. People blindly follow even the unintelligent leaders. The leaders hypnotise and attract thousands with their tall talks, gestures and other dramatics. Understand that poverty and misery of any people in any country are the sins of the leaders. True leaders should always be vigilant and think how to work best for the human society; they must be ever cautious that under their guidance the people are not led to darkness, death and immorality.

Those who have responsibility to show the path to others should be of superlative character with the most refined conduct. They and their followers must move constantly toward

all-round development and Shreya (ultimate spiritual attainment). The persons who teach such well regulated behaviour to others by their own conduct are called Acaryas.

Bear in mind that the people may be harmed or misled even by a small weakness or defect in the conduct of an Acarya. As it is the duty of a father to educate his children properly by his good conduct, an Acarya shall always instruct by his exemplary action and words.

In every period of history, some people are heard saying "Today's society is ruined, the people degenerated, life was better in the old days." The same view is expressed in every era. Has man really lost his humanity? Doesn't he hold the highest position in the evolution of living things?

All the psychological diseases of humanity are the result of not having



Bhumadhrsti (universal outlook) in life. The diseased persons don't consider others but think only for themselves; they are busy thinking for their own family, employers etc. and they forget everyone else. This is a terrible malady. But it is a mere expression and symptom of narrow-mindedness the real root and reason for psychological disease. The cure is to reverse the trend of behaviour to rid the fallen human beings of narrow-mindedness, the medicine is one and only one: Brahmbhava (ideation of the Supreme Consciousness). But just adopting the Supreme goal does not immediately establish one in That. It is the work of Acarya to recognise if a person is on the right or wrong path and course of action. The Acarya should give direction and guidance in every work, big or small. When he is to impart any duty to any one he should be strict, strong and exact like a diamond. So, he shall never consider social position, wealth, rank etc. Only those who are established in Yama and Niyama and practise Sadhana can be given any responsibility.

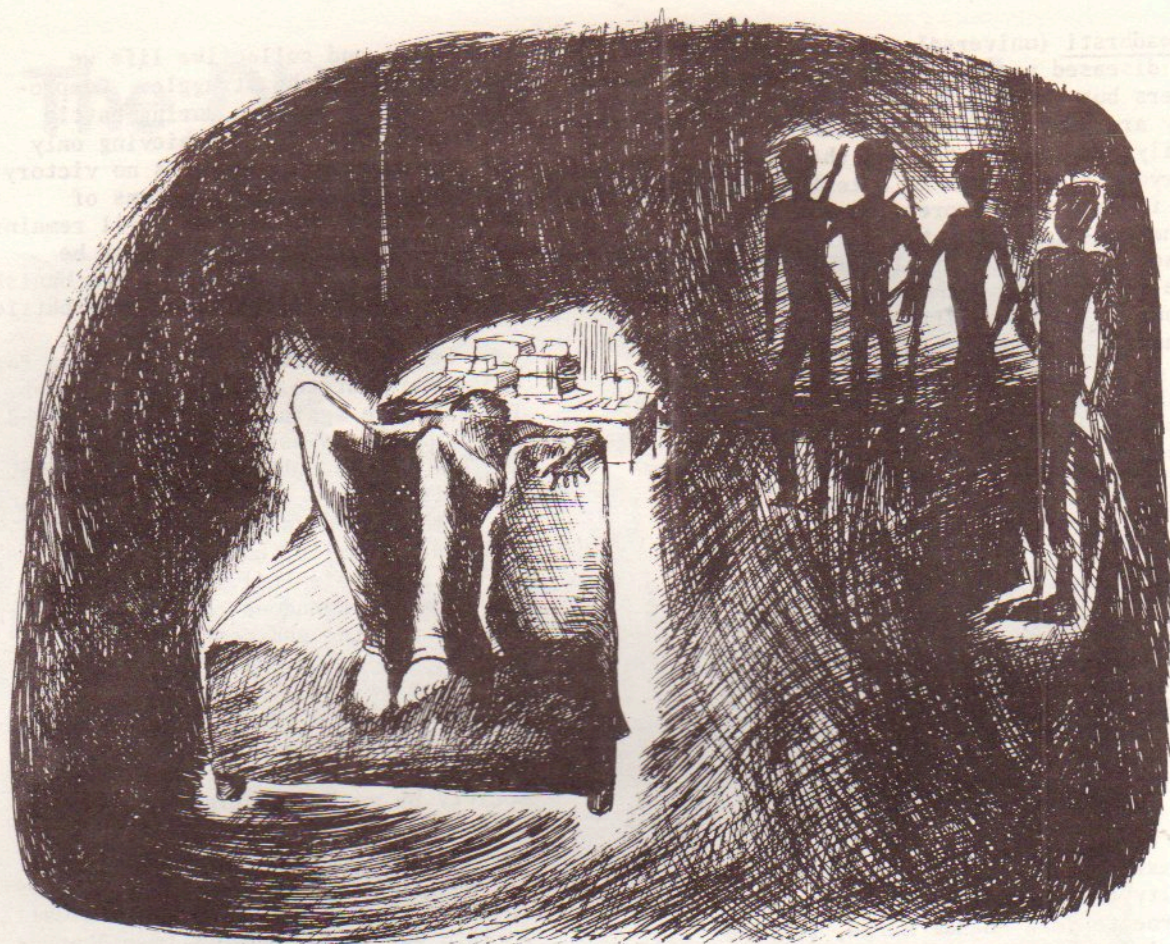
Remember, Ananda Marga is a man-making mission, both quantity and quality are important. Everyone should be free to join Ananda Marga, to take part in social functions etc, but only those established in Yama and Niyama may be given any position to work in society. Just to satisfy someone and to compromise and sin is unthinkable. We can in no case ever compromise with injustice. An employer and worker may compromise after a struggle. But Ananda Marga is fighting for Satya (Absolute Truth) and unless and until we get total victory in both

individual and collective life we must not close the struggle. Compromising with injustice during battle is Asatya (untruth). Achieving only 75% Satya and 25% Asatya is no victory. Quinine suppresses the symptoms of malaria while the disease still remains in the blood. But disease must be destroyed. Therefore, until you banish Asatya, you shall not close your battle.

Society is the collective name for those who want to move ahead together. The struggle against sin must be waged individually as well as in a well unified way in collective social life. There is a story in the Markandeya Purana, in it the demons defeated each of the gods individually, but then the gods united all their individual strengths and formed tremendous collective force, thereby routing and destroying the demons. It is a very good story and there can be practical application of its meaning in every collective endeavour. It is the duty of Acarya to develop this great collective force of society by awakening the masses to unite and destroy the evil demonical forces existing in society. The struggle between good and evil forces goes on. Sound an urgent clarion call in this battle field of life. Acaryas must give such inspiration to the people. You know, a son must remove the debt of his deceased father - he is morally bound to do so. Similarly you are to purify society by purging it of sin - it is more than obligation - it is your bounden duty. You must do this or total destruction is inevitable. take leadership in society you must be established in Yama and Niyama, in just such a strict way.

Rama Deva said to BABA, 'I bring the love and namaskar of many people in America and Holland. Many of these people no longer associate with the organisation but they love you very much'. BABA said, 'They are also Mine. My relationship with them is not controlled by any code'. After some more conversation Rama Deva asked, 'How can I know what my duty is'. BABA replied, 'Contact your Acarya.'





# SHRII SHRII ANANDAMURTI

## A LIVING LEGEND

### Amalina's Meeting

To see Him is to experience a colossal fusion of myth and moment - the merging of everything one has ever felt, read, dreamt, heard about BABA, a merging of these accumulated impressions into the physical form of Shrii Shrii Anandamurtijii.

He is real, He really exists, has existed and will continue to exist, playing His profoundly confusing game of Guru. To see His physical body was

to me to experience a leap of faith as my mind struggled to melt all these into His physical form.

His boyhood was spent in the most beautiful place in the world: Jamalpur. There, green, growing, alive and fresh - crystal mountain streams wind into tranquil lakes, monkeys scramble and peer from hillsides, and forests thrive with animal and insect life. Tonight we



did sadhana at Death Valley, and closed our eyes upon a valley flooded with golden-pink light. When sadhana was completed, stars and fireflies glowed through the banyan trees, and seemed like a thousand dancing peels of laughter, lighting our minds with joy.

However, time has brought changes even to Jamalpur. Death Valley has been hewn of its banyan forests, and much fewer trees shade the hillsides. Crevices and gorges tear through the river banks where man has gorged the land for minerals. And the land is now bereft of the Child who once rode through the pastures astride a wild tiger.

Despite this, there is a beauty which pervades the very air that is breathed in these parts: the beauty of Shrii Shrii Anandamurtijii.

I first met Him in Bankipore Jail, Patna.

My first glimpse into the dark room was a tiny, almost child-like figure which was lifting itself to face us as we entered. We were four sisters: Savittri, Kiiran, and Vistara, from Scandinavia, and myself (Amalina) from Australia. The first sight of His bright, dark eyes and smiling face, looking into my eyes with such love, removed all fears. My only desire was to see more, more of Him. After doing pranam, I found myself gently placing my garlands around His neck. As I looped them over His head, they caught on His ears and glasses, and I had the pleasure of tenderly lifting the flowers and delicately placing them around His shoulders. My heart was racing and my mind was full of bright expectancy. We were all arranging ourselves close to His bed. I was at the head, then Vistara, then Kiiran and Savittri. He was nodding and beaming with pleasure, reassuring us that He would speak to each of us individually. As we crowded closer, (responding to His beckonings

and smiles) He directed His love and attention first to Vistara, who is blind. He spoke many beautiful words of help and encouragement to her, words which were deeply personal and moving. As He was speaking, His eyes were flashing, and His face was thrusting forward with enthusiasm. He was so full of vigour, of stamina, of dynamism. As He spoke, I kept thinking 'Look at me again, BABA.' Immediately, with complete understanding, His eyes turned to mine, and He smiled.

Vistara was asking Him, "What work can I do, BABA?" (She is a telephonist, and as well is a jazz drummer and organist!) He advised her to do service work teaching handicapped people skills, so that they may experience greater satisfaction in life. He turned to me and asked, 'What is your name, what country do you come from, who is your Acarya, and what work have you been doing?'

I answered some of the questions, and He spoke quickly, joyfully, almost urgently, of work. He wanted me to do work in RAWA and RU. He spoke for a minute of the power which art has to uplift the people and to transmit experiences of more subtle consciousness. His statement subsequently awakened in me a flood of latent inspirations and realisations about art which had lain dormant in me since the birth of my daughter. He also enquired about the schools and so I told Him how well Sunrise is doing. He seemed to know all the answers before I spoke, as He was racing on - He looked at me and mentioned Hobart School, stating definitely and strongly how pleased He was with its progress.

At this stage the jailer was already asking us to leave. We all ignored him and Savittri moved closer to BABA's side. As BABA began to speak, Kiiran and I smiled inside, as just five minutes before we entered the jail cell, he had repeated the exact same story of



Savittri to us through a sister Parashaktiji who was visiting the jail also. We listened eagerly. After Savittri had told BABA her name and other details, He began telling her the story of her namesake.

Very briefly; Savittri's husband had been captured by a god who was about to kill him. Savittri saved him by being cunning, and fooling the god by demanding the boon of healthy children. So her husband was released from the hands of death and he and Savittri lived to have 100 children.

BABA told the story captivately, and when He had finished, Savittri asked Him what work she should do. He looked at her and only repeated, "Be strong, strong like Savittri".

The jailers demands for us to leave were becoming more frequent, but we all huddled together like fellow conspirators, and Kiiran crept close to BABA's side, so gently, her face so close, and whispered in His ear. They spoke so intimately, so sweetly for those few beautiful moments, which were so precious to us all. He spoke to her briefly, telling her of work with GV (Girl's volunteers) and other things. At this stage the jailer was really pushing us, and BABA turned to speak to us collectively. He told us how much He likes to get newsletters, and that He likes Dharma and Pranam. He gave us each rock candy, some to taste and some to take, and as we all knelt before Him, He placed

both hands on each of our heads and blessed us. I suddenly remembered and asked BABA to bless my daughter. He bowed His hands in namaskar. And, not wanting to leave, I told Him my name (I'd forgotten before). His face brightened, and as the jailer closed in on us He told me the meaning of my name, glowing with the brilliance of one who is radiant in the success of accomplishment: "Amalina" - she who is "spotless" and he mimed it, His hands indicating sunrays streaming from His hand. And then He added (and He was bursting with humour). "Neat and tidy". With grand smiles, appreciating His joke, we did namaskar. Then He looked into my eyes and said two very precious words: "come again". I slowly walked out backwards, eyes glued to His frame.

Your eyes  
deep, and piercing as a bullet,  
flash into mine  
for an instant.  
Your smile -  
Wide and powerful as embracing arms  
welcomes -  
for an instant.  
Direct.  
Total.  
Simple.  
Your web-like emaciation  
binds such a radiance,  
such dynamic joy.  
These fragile confines, your limbs,  
only enhance Your mightiness.  
through the corridor of  
my longing,  
Your words echo:  
'come again'!

Tell everyone that I love every particle of the Universe.  
MY Love is for everyone. Tell each person that, "I am yours"

BABA speaking to Brother Sudhiir from the U.S.



# a Web of Cosmic Silk

And You Ba'ba' sitting there  
Watching from Your cot  
The world passing by  
Your children playing games

And You Ba'ba' knowing there  
Seeing our dilemma  
Wove a web of cosmic silk  
Tied us to its thread  
And we watched

And You the Master of the game  
Dance upon the lovely threads  
Pull us closer to the source  
Play the tune of truth  
And we obey

Like the spider ruler, You  
Tread so lightly Lord  
Control the workings  
Watch Your children  
Draw us nearer

Then when we come,  
When we surrender  
When we no longer wish to flee  
You whisper softly  
I am He

I am He, the Ruler I  
You too may dance upon the thread  
Move upon the cosmic web  
I have unchained thee.

Dance

Dance with Me

Tara



# RAJA DHIRAJA YOGA (TANTRA YOGA)

This is a second part of a four part series on Raja diraja Yoga written by Ac. Chidghadananda.

## The second lesson is Guru Mantra

The first lesson of Tantra Yoga teaches a person to realise what actually he or she is. But the second lesson teaches a person what this universe is. Really speaking meditation begins with the sense of the second lesson and ends in second lesson. One who is established in second lesson is a Siddha. Therefore it is said that: Gurumantre yaha, Pratisthitah saha Siddhana.

The first lesson is practised for a few times in 24 hours. Generally twice for general people in the morning and evening. But all the time the psychic wave of a person remains in contact with physical waves and is away from spiritual practice. Hence Guru Mantra has been given to facilitate a person to remain in the idea of Brahma all the time. Second lesson repeatedly hammers the mind that all is Brahma.

Generally people are guided by name and form and this name and form of different animate or inanimate objects are the cause of Maya or illusion. Where there is vision of many there is bondage. The vision of diversity and differences is the cause of worry and anxiety. The vision of one harmonious indivisible is the cause of peace and bliss. By the constant occupation of the mind with the Guru Mantra the wave of diversity and differences goes away from the mind and one realises the singular entity Brahma. Really speaking nothing exists, neither the world

nor the objects of the world but because of Maya different objects with different colour and forms are seen differently. A person with knowledge sees that name and form are nothing but the causes of bondage and a trick played by the almighty to make the people deluded and not understand their true nature. When Maya is off from the mind the person sees that all is one and only one. One beginningless, middleless and endless entity can never be two or more than one. One who has faith in this is a liberated person. Therefore in Yoga Vashista it is rightly said:

Na'hambrahmeti drih  
Samkalpata badho vavati manah,  
Sarvambrahmeti drih  
Samkalpata mukto bhavati manah.

By the strong faith and determination that I am not Brahma, the mind is bound up and by the strong faith and determination that all is Brahma, mind is liberated. King Janaka also said the same thing to Sukdev, that in this universe there is nothing other than Paramatma'. The Geeta says that untruth (Asat) does never exist in the universe and the truth does never lack in this universe. Hence the ignorant persons think that there are other things than Brahma and thereby they get disturbed and then clash and cohesion follows.

Brahma has three phases: Akshar Brahma, Kshar Brahma and Nirakshar Brahma. The expressed universe is Kshar Brahma as it perishes. Akshar is imperishable and Nirakshar



controls all, Akshar and Kshar. Though everything is Brahma the object of concentration should be Nirakshar who is capable to send a person in Akshar. Really speaking all is Akshar but people see body and mind which are Kshar but they do not see soul which is Nirakshar. The soul is everywhere. All is soul and from the highest point of view also there is no question of Kshar, Akshar and Nirakshar.

It is because He controls, He is controlled and controller is the cause of bliss. A Brahmajnani does not feel separation from Him at all. So He is always eternally like He as He is He alone. This truth can be uttered by a realised soul. Just like Bhuta shuddi and Asana shuddhi of the first lesson, so the second lesson helps a person to withdraw the "I"ness and to remain unaffected by physical waves. Secondly when the idea of Cosmos or infinity is taken on in the object, attachment and hatred flee away from the mind because all attachment and hatred linger only when the idea is not the idea of the whole or infinity. Fear complex also vanishes away and there by when this is established one goes in Dharma Megha Samadhi. Dharma Megha Samadhi is got when the mind is clouded with the Dharma or infinity. The external objects and internal feelings are then not so but are clouded by Dharma. They become also one indivisible cosmic consciousness. So the objects are also He. The ideas are also He. All, right from soul to so-called matter are He. At this moment a Sadhaka understands that there is nothing crude or material in this universe. For a realised man one exists and never more than one. Here I must say that in the practical behaviour in the world a person should be careful and cautious because the realisation of one is rare and almost all the people are under bondage, hence have fear complex, guilty consciences and different complexes which they have not been able to conquer by spiritual practice. Without attainment, complete fearlessness does not come. So one should try to attain rather than speak theoretically though theoretical speaking will also help because as one thinks so one becomes.

Realised persons are like lions. They do not fear anything because that which creates fear is conquered. It is the stage in Ajna Cakra and above it. Those who are below Ajna Cakra will not have unflinching faith. Such persons who have got Brahmajnana feel some effect of physicality but knows that He is not that and secondly that the effect is because of billions and millions of protozoic and metazoic minds in the whole body. He becomes the witness of these minds and

remains separate.

In Guru Mantra, the ideation is more important than the repetition of the Mantra. Here the mind is given the highest ideation and since that highest is the singular infinite entity a spiritualist dances in rapture when he considers everything as God. Then whom he will accept? Whom he will get away and whom will he embrace when all are one? It is said in a Bangla verse:

Sa'p Baneya Ka'to re banda'  
Djha' Baneja Jharo  
Khub kamal ganove banda'  
Khum Kamal Ja'no.

That is, "You come in the form of a snake and bite and you alone cure the poison by becoming snake charmer - you know the great trick, the great trick."

By the Grace of Guru and practising Sadhana one can realise this state.

### Third lesson is Tattva Dharana (conception)

Tattva Dharana is a conception on different factors of the body with their centres at different plexuses or cakras. The whole physical body is made out of five fundamental factors: ether, air, luminous, liquid, solid. These five factors remain all over the body but the different factors are controlled from different centres of the body. Muladhara Cakra which is at the base of the spine, controls the solid factor. Svadhisthan which is six fingers above it, controls the liquid factor. The luminous factor is controlled by Manipur which is at the navel. Anahata Cakra controls the aerial factor and Visuddha controls the etherial factor. It is essential for the preservation and vitality of the body to keep all these factors in a balanced way and also to keep control over them. By doing third lesson man develops this quality of control and keeping balance in these factors. Secondly the "I"ness remains stuck up with these cakras. Hence a sort of concentration which applies little mental force on different cakras is needed. Simple thought or withdrawal of the mind does not serve the purpose and the mind is not withdrawn actually. So very scientifically this process of conception has been given so that this sort of withdrawal might be stronger and control over the five factors might come.

This third lesson is known as Dharana. Dharana is dynamic in character, with changing objects and based on the five factors. Here a long concentration is not done. It is simply because Dharana is included only within the five factors. It in itself



is not able to liberate the mind because liberation is beyond the five factors and even above mind. But Dharana helps the mind to withdraw itself from the five fundamental factors. Hence concentration or Iishvara Pranidhana is helped a lot. One has to continue with the first lesson or with the sixth lesson because the first lesson is the goal in itself of one very high stage. The last lesson is the goal for the highest stage.

The third lesson also enables one to get detachment because by control of the five fundamental factors man gets detached because all the objects with which one gets attached are nothing but made out of the five fundamental factors. Hence the control of the five fundamental factors gives control over all the objects which are made out of the five fundamental factors. Next it gives thereby a lot of mental force to bear the pains and suffering created in the world by the five fundamental factors. It gives tremendous mental force which ultimately brings about many occult powers.

These powers come automatically by practice and the effect of the conception is felt on the body in a positive way. General physical pains and sufferings coming out of physical objects are controlled. There is a special posture known as Viirasana (brave pose). This brave posture is very scientifically given because in other postures one is not able to focus the mind which that much of strength and power as one is able to

do in this posture. Therefore this special posture has been selected because it is able to bring about most positive results by its scientific pose. I told earlier that third lesson gives some occult power but in no condition a Sadhaka should be conscious of it nor he should attach any importance to it. If it is done so, there is immediate downfall because first it gives rise to ego and secondly this ego deviates a person from Brahma-bhava which knows no complex either superiority or inferiority. Those who go ahead fast on the path of God become quiet, egoless and most benevolent. Here benevolence does not mean attachment. It has been seen that many spiritualists were punished for using occult powers and ultimately they got deviated from their goal which is Mukti and Moksha.

The acoustic root words of the different fundamental factors are also applied with a particular description of the true nature of the fundamental factors and their results. All this helps in the withdrawal and control over the five fundamental factors. Some people feel some pain in the head in the beginning of doing this lesson. It has two reasons: first the body is not able to tolerate the force and secondly the body is impure but by following the instructions from the beginning and continually doing it one is able to conquer it. One more important play which the Sadguru plays is that even if power comes He does not make the spiritual conscious of it and by doing so He helps in saving the disciple from falling down.



*Guru Charan (John)*

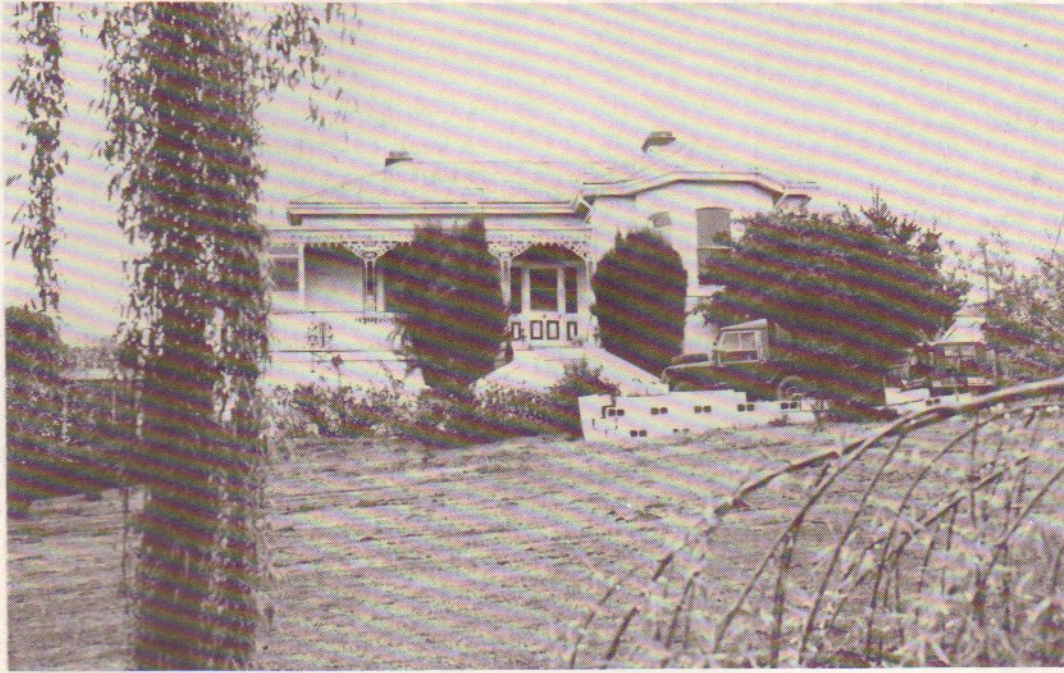


*Chandra Shekar (Greg)*



# HOBART SCHOOL

The school BABA is so pleased with



The Hobart Ananda Marga School is now housed at Rosebank, a beautiful old mansion close to the town centre. Teachers and pupils were equally elated exploring the potential of their first real home since the school began at the beginning of the year.

At present there are four teachers - known to the community as Greg, John, Mrs. Earles and Brad, and 29 pupils. The new premises and spacious grounds, including overgrown tennis courts allows considerable incentive and possibilities for expansion if only we can make it a permanent move. At present the situation is only ours until the end of the year.

The school has received very favourable media coverage in Hobart. A very strong positive vibration (Ba'ba's) maintains an amazing momentum for growth



*A class*



# SYDNEY SECTORIAL REPORT

## SYDNEY REGION

### SYDNEY:

Postering done, OSC at Sydney school; LFT Nityananda organising collection for AMURT in India.

Help given to destitute family, food shelter given at jagrti. Classes ongoing.

### CANBERRA:

Meditation course continues; womens' refuge visited; door knock done and a prison class began in Goulburn.

### WOLLONGONG:

no reports received

## MELBOURNE REGION

### MELBOURNE:

no reports received

### ADELAIDE:

Yoga and meditation class at a community centre. Advanced philosophy class held; postering done for course; DC with 15 attending; Nagar Kiirtan in town; work done for Dada bodhishvara's talks. LFT talk on PCAP to anti-vivisectionist group. AJM telegrams sent to India.

### HOBART:

Group meditation held; postering for Didi Maheshveta's talk; market stall held; renovation on new jagrti still continues; an end of term party was held for the school children; work done for the school constitution; Dharma being sold.

## BRISBANE REGION

### BRISBANE:

Postering done; 6 week course at Redcliffe begun; philosophy class held; a course started in Noosa; Warwick meditation class continues; pracar also done in these towns.

### ANANDAPALLI:

Slide show held on Sth. America; spraying fruit orchards; pruning of grapes done; general work done around the farm.

### ROCKHAMPTON:

6 week course with 16 attending; distributed pamphlets to shops; new jagrti found.

## WELLINGTON REGION

### AUCKLAND:

Postering done, leafleting, kiirtan, sadhana in park several times; visited the Good Shepherd's Sister's Home; stall outside the jagrti to raise money for floods in India; working for the commencement of classes in prison; sister teaching self defence to other sisters; postering.

### WELLINGTON:

Civil defence training done and completed; LFT gave over responsibilities and left for his new posting in Dunedin.

## PERTH REGION:

### PERTH:

Postering; fund raising for Austcare to help refugees -films shown, childrens' arts competition, Asian dancing all done to help; OSC with 10; prison visited with Kiirtan and sadhana; soup kitchen at Aboriginal camp and food given out at city park; a beautiful and blissful marriage between Laksman and Sumita performed; 16 points seminar held; AMURT stall raised money for India; soup kitchen still going strong; Pramal and Giita attending Aboriginal meeting regarding hiring a bus to Canberra to protest against present conditions; RAWA magazine out; food co-op going well.

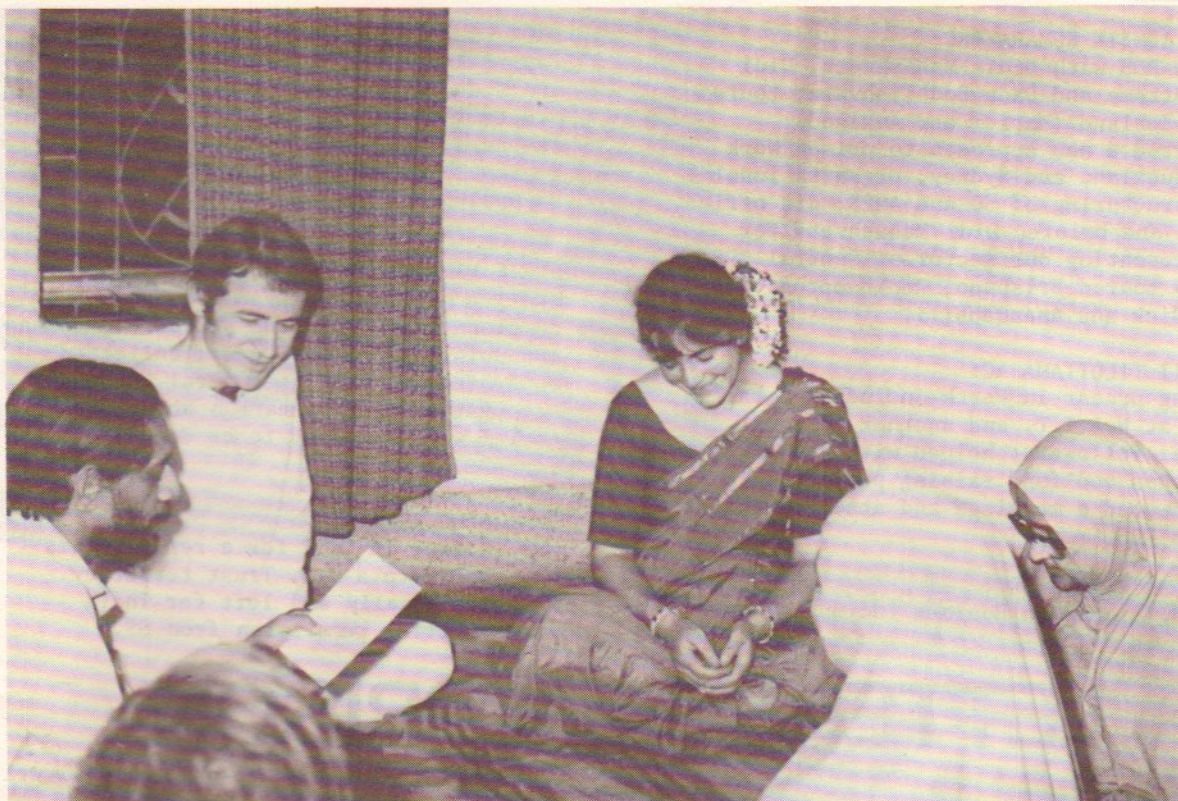
## PORTMORSBY REGION

no reports received

## NOUMEA REGION

Didi Malinii and Arati had a radio interview about the Tantra slide show; pracar by LFT Ananta done in the streets; English class by margii sister to other French margiis; preliminary work done for establishing service projects and a puppet show.





*Mukunda and Tara's wedding in Marga Guru's Quarters, Calcutta. It was performed by Avadhutika Ananda Bharatiji and Ac. Sujit Kumara (a married Dada)*



*Vimala and Naciketa's wedding in Sydney performed by Dada Abhiik Kumar and Didi Mahashveta.*



## ACARYAS

### AC. ABHIIK KUMARA BRC:

Took RDS with Didis Mahashveta, Didi Tilottama and Dada Bodhiishvara; toured New Zealand (Napier and Auckland); started a new approach to prison work in Auckland and Sydney; organisational restructuring of SO and AMPS; did office work and briefed Didi Mahashveta for representing our sector at Central RDS; also toured Brisbane, Rockhampton, Yeppon, Warwick and Anandapalli.

### BRCII TILOTTAMA AC:

Doing pracar in Perth including 2 talks; one at W.A.I.T. and another to some Bahai followers; helped with the soup kitchen and fund raising projects; conducted a marriage and attended the WT's RDS.

### AC. MAYATIITA BRC:

Doing pracar in Honiara including some classes.

### DADA BODHISHVARA BRC:

Toured Adelaide, Melbourne, Wollongong and Sydney (attended the RDS); doing pracar including a talk and 2 one day seminars; conducted Melbourne UKK and regional LFT RDS; talked with teachers in Hobart and Sydney

### BRCII MAHASHVETA AC:

Went to Melbourne UKK and to Hobart to do pracar; attended the RDS in Sydney and doing pracar in Sydney; collected money for her trip to central RDS and also gathering information about Sectorial work done and to be done, for the RDS.

### DADA ARUN BRC:

Was waiting in jail for a reply re. his visa entry to a U.S. Trust territory. Answered finally and left for India after getting permission from SS.

# LETTERS from PRISON

Dear Dada,

Namaskar. I saw the Superintendent here about having a Yoga class established and the reasons for having one. Also I gave to him some thing like 64 names of people who supported the class and are genuinely interested. It seems from the attitude here that for some reason not explained to me (administration) they won't give me a positive explanation why they won't allow a permanent class. There alternative was to suggest T.M. which is still eventuating. Since I last saw Jack Hobson, Monday gone by, it seems also there is a lack of interest as far as helping people here, knowing of course the benefits of meditation and yoga postures are helpful to one. Also I wrote to Mr Jordan of the Howard League for penal reform about our vegetarian meals which were very insufficient. Since then the meals have improved but is steadily back on the decline as some of the meals are not really vegetarian. I haven't heard anything from the Ombudsman concerning having someone from A.M. to come up and see me one night a week to assist me in my spiritual need. When Priyadarshi came to visit me I explained what was happening so I thought I would write to make it clearer and that there are people here who are interested in meditation but are not given consideration to their yearning for their spiritual need. Dada also I received some magazines from Naciketa from Aussie and I wrote a letter back so I should be hearing some news from them in

the future. Also I wrote a poem. I'll write it down for you.

For in this event  
our awakening  
the sun  
shining coming over  
the horizon  
arms reaching out  
welcoming us all  
tenderly drawing us in  
and enclosing us into  
His bosom of His love  
secured in the shelter  
of the lord  
BABA NAM KEVALAM

Dear Dadaji, Namaskar!

At your recent visit to New Zealand, I had prepared 7 brothers for initiation. The Superintendant Mr. Garrett said that you could only see me. In our conversations since, he has made it very clear (not hiding) that the Justice Dept. are trying to block Ananda Marga spreading in prison. One brother here has officially changed his religion,\* but still Mr. Garrett says that he will not allow him to see you or any other visiting Margiis.

The Lords Grace is Everything  
all my love  
brotherly yours  
Jagadiish.

\* He has become Ananda Margii.





Vimala's and Naciketa's wedding reception on the lush lawns of Sydney Sectorial Office.



Right and below - Retreat held at Cooe Bay for members of Rockhampton Diocese in Northern Queensland.





# INDIA

Dear Everyone,

Namaskar to you all from sunny Patna. So much is happening here with people going to see BABA nearly every day and so many people constantly arriving. I think you heard that Dinkar couldn't see BABA and was even asked to leave the country - 'cos they were afraid of what he'd write in Dharma. Ainjaliji and Anasuyaji have gone to Delhi to see various ministers and the Australian Embassy and I am still in Patna helping run the sister's house and doing a little typing at the office. Anasuya is also returning soon and we would like to stay around 'till BABA comes out of jail which we hope will be very soon. He is always in a good mood these days and recently told Dada Ramandaji that from the 7th September the tide is turning in favour of Ananda Marga so everyone is feeling very happy and excited. We have both seen BABA twice by now - a totally indescribably experience which is still having incredible effects on me - so many realisations!

BABA!! Everyone experiences something different when they visit BABA and each time I experienced Him in a different way, blowing all my concepts and expectations - but so beautiful. The second time we went was the day after the Australian incident which has caused an incredible stir here and put a lot of pressure on the Indian Government to release BABA so we will see what happens.

Meantime people continue arriving. Dada Vataspati (Varuna) came yesterday - so beautiful to see him after so long. We've also seen Didi Kalpana Devii and Ainjali who knew her well, had a grand reunion. People are coming from all over the world - mainly Europe, U.S. and Australia. It is so wonderful to feel such unity even with people from so far away. We really do have brothers and sisters everywhere in the world.

BABA NAM KEVALAM for ever

Your sister,

Malati

cont. from p. 17

atmosphere was full of kiirtan, and I was only sitting listening to kiirtan. BABA said, "Yes, yes, only listen, this will complete your sadhana." After a month, it was surrounding me in the room. In this way BABA used to keep me engaged. I was always talking mentally with BABA, otherwise I would have been sent to the madhouse.

For two or three months I was in this condition, listening to kiirtan and slogans of Ananda Marga all day, hearing that all around the world Baba Nam Kevalam is going on -- the whole universe was doing kiirtan. Sometimes BABA used to say to me, "Indira Gandhi will be finished, her government will be finished. You don't worry, Sudevananda." In this way BABA saved me, otherwise during those three months I would have killed myself. Once I was hitting my head against a wall and I thought my head would be broken. But I heard BABA saying, "My head will be broken, Sudevananda, don't do this, I am feeling much pain, don't do it any more." I said, "BABA, I will stop, and I will never do it again. Now you are facing the whole trouble I am facing."

Sometimes I would think that the



guards were coming to kill me. Just then BABA would say, "Don't worry. I am with you, no one will do anything to you." So I did not fear. After I left Delhi for Patna, the voice of BABA I was hearing became intermittent. Otherwise it was always there before. Even if I was talking to anyone, Rainjan or Santoshananda, I would hear Him say to me, "You come here, come here," and I used to run back to my cell. Then BABA would say to me, "You do guru puja -- without doing guru puja why did you leave this room?" I would say, "Yes, BABA," and He would say, "You offer your whole life, your everything." If I made even the slightest mistake in guru puja He would make me do it again.

For those two to three months I was in such a condition, because I was tortured so much. My brain became paralyzed and my leg was always burning -- even today I am feeling burning in my leg and pain in my head. But due to His Grace, when I left Delhi BABA said, "You don't worry now, you will be totally alright, there will be no pain." Since that day the pain in my brain and head has become less and less. And in my leg there is only a slight pain left, which will be removed in course of time. By Grace of BABA I am alive.



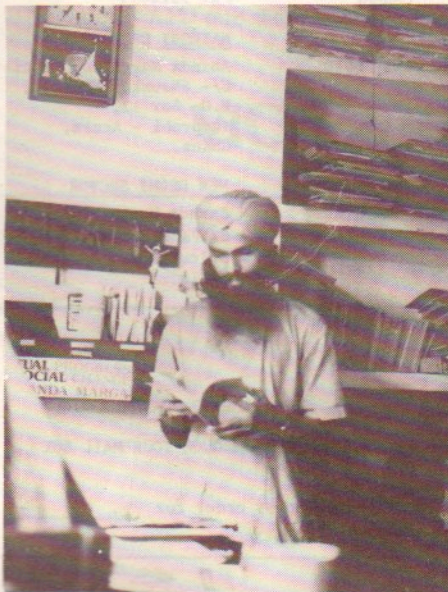
# MADRAS SCHOOL



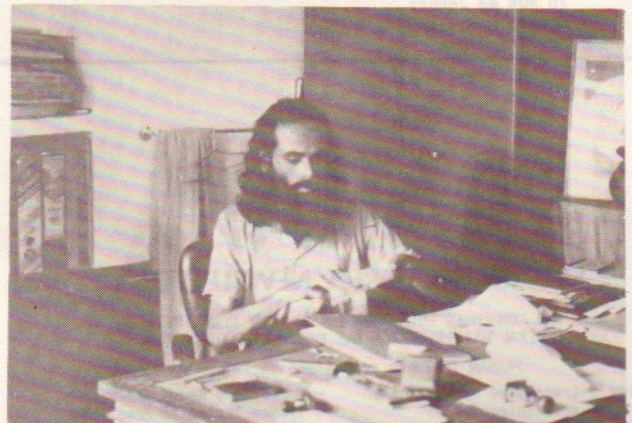
*School bus parked outside school*



*Ac. Acintananda Avd. with school children.*



*Ac. Lokadiishananda Avd.*



**CENTRAL OFFICE ,  
CALCUTTA**



Let all my loving children be loved by all good people of  
the Universe.

BABA .